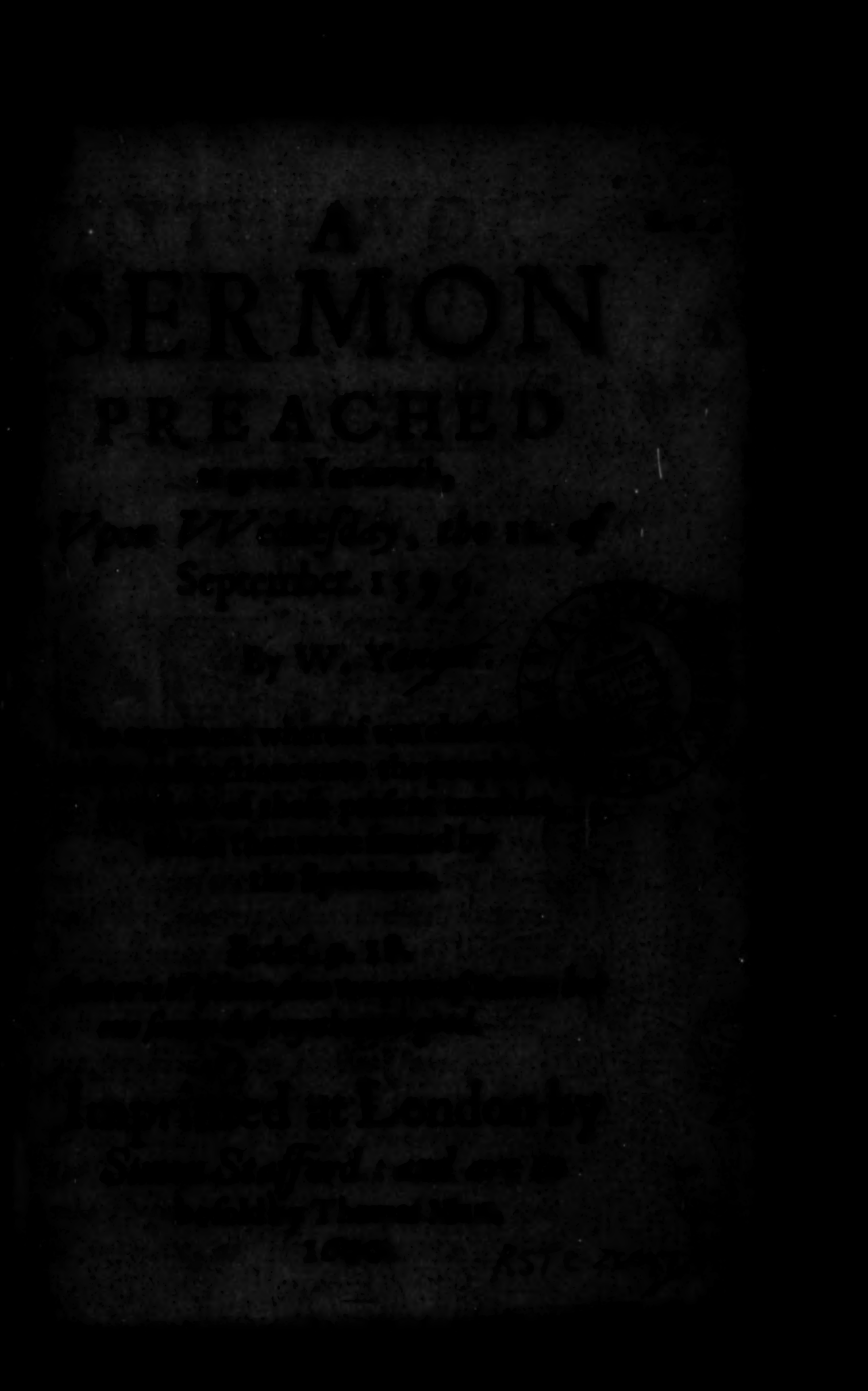

A SERMON PREACHED

at great Yarmouth,

Upon Wednesday, the 12. of September, 1599.

By W. Yonge.

The occasion whereof was chosen to minister instruction unto the people, upon occasion of these present troubles, which then were feared by the Spaniards.

Ecclesiast. 9. 18.

Better is Wisdom, than weapons of warre: but one sinner destroyeth much good.

Imprinted at London by Simon Stafford: and are to be sold by Thomas Man.

1599.

TO THE WOR-shipfull, Maſter Iohn *Felton the elder*, *and Maſter* Thomas Manfield, Bayliffes of the Towne of great Yarmouth, grace and peace in our *Lord Ieſus Chriſt*.

(·.·)

IT is fayned of the Poets (Worſhipfull maſter Bayliffes, that there is a Riuer in Hell called Lethe, of which whoſoeuer drinketh, forgets al that he hath remembred before. Whatſoeuer they haue imagined, ſure it is, that the diuell hath an hellish deuice, to make the eares of the people drunken with vanities, that whatſoeuer inſtructions haue beene deliuered vnto the, yet, for the moſt part, they are ſoone forgotten, and the remembrance of them no more to be found. I will not condemne them for ſo weake of memorie, as Maſsula was, who forgot his owne name: or ſo dull of capacitie, as the Thracians, that

Ouid. Metam. 11. Rimus aquæ Lethes, &c.

could not reckō aboue foure, yet sure it is, the small profite and practise that ariseth by the preaching of the word, argueth the dryenesse of their brains, or that God speaks once and twise, and man regardes it not. Many there be which will goe to heare sermons, but few that can goe to remember them: could wee as well remember, as wee can heare, no doubt, Christianitie would flourish as the vine-tree, and bring forth plenty of fruit: but because it is otherwise, sermons being once preached, become as musicke vnto vs, delighting our eares onely for a time: but being ended, their sound vanisheth away. Therefore (though I may seeme to adde more fulnes to the sea) I haue published, and in publishing, enlarged this sermon, which was once preached before you, that if your memory faile of that which was then deliuered, the eare may heare it again, and the eye see it, and the mind conceiue it, and the soule receiue and taste the benefite thereof: and though it bee now lesse perswasiue, then when it was pronounced by the gesture and countenance of a liuing man: yet wants there not to answere it, that you may reade and read it againe, meditating thereon not once or twise, but

Efficacior lingua quã litera, Barnard, Ep. 66.

often.

often. Many wise and learned haue prudently and painefully laboured in this course, and the world floweth with diuersitie of Bookes, as the sea with varietie of fishes, and therefore mine might haue well beene spared: yet was the argument (of which I spake) so fitting to the time when I spake, that lest we should be as forgetfull of these instructions, as it seemes wee are of those rumors of warres and troubles which then sodainely befell vs, I haue ventured to acquaint you with the same matter againe, and so make the benefite thereof more publike, which then was but priuate to your owne eares.

Now, because you are the men, whom the Lord hath made his lieutenants ouer this towne, next vnder her Maiestie, to goe in and out before this people: I haue made you the patrons of this my simple labour, as you are Patrons ouer those (for whose benefit it was preached, and is now published) both to leade them forth, and to bring them home, that the congregation of the Lord might not bee as sheep without a shepheard. And euen as the Loadstone doth by a secret operation and vertue attract yron vnto it, so your vertues and religi-

Num. 27. 17.

religious minds, entertaining and patronizing this, may (with the Loadstone) draw others of the iron sort, and those of baser mettall then your selues, to entertaine, receiue, and peruse it, to their comfort, being garded with the countenance and credite of your names. If any Christian receiue profite by it, let him, who is the Father of lights, and giuer of euerie good and perfect gift, and the encrease of these which are vnperfite, haue the prayse thereof; there shall none of his glorie cleaue to my fingers: neither is that which I haue done, for any earthly respect, or worldly consideration: for I haue had that which I expect, and more I neither looke for, nor desire. Onely this, that the Lord in his mercy would grant, that as he hath set you on high, and graced you with the gouernment of this people: so your eye & your scepter may be ioyned together: that first you may be quick-sighted to discerne euill, and so being discouered, to bruise it in peeces with your scepter of gouernment, that iudgement may prayse you in the gate, and Iustice aduaunce her selfe in the great congregation: that vnity, peace, and concord may be established, vertue, godlines, and religion

Iam. 1. 17.

Oculus & sceptrum. Emblē. Egyptiac. quo Magistratuū regimen defig.

Psa. 2, 9

gion furthereth: that the preaching of the word may more and more flourish, & worke mightily in the harts of the people for their conuersion: and that Yarmouth *may be with* * *Capernaum, euen* a place of repentance, *scituate by the seaside.* Mat. 4. 13.

The Lord, euen the most mightie God, inflame your worshipfull & zealous hearts with a care hereof, that during the heate of the day, *and the time of your gouernement, ye may be Paragons to those which went before, and examples to as many as shall follow. And thus I commend you vnto the Lord, and to the* word of his grace, *which is able to build you further, and to giue you an heauenly inheritance, among them which are sanctified in Christ Iesus. From the Priory in* Yarmouth, *Oct.* 24. 1599.

* So the word signifies.

Your VVorships in the Lord,

William Yonger.

Your VV orships at
the Doore.

William Tyndale.

A SERMON PREACHED AT great Yarmouth.

The Text.

Ieremiah 4. 14.

O Ierusalem, wash thine heart from wickednes, that thou maist be saued: how long shall thy wicked thoughts remaine within thee?

THe purpose of the Prophet in the former part of this prophesie (Worshipfull and well beloued) is to worke conuersion in the hearts of the Iewes: and because (as *Salomon* sayes) *A three-fold cord is not easily broken*: so to the end that hee might with greater Eccles. 4.12.

thereunto, hee hath twisted and twyned together a three-fold cord, an argument of a triple force and efficacie, to moue them to repentance. First, from the consideration of his benefits and mercies bestowed vpō them, in the second and third verses of the second Chapter. Secondly, from couenants and promises made vnto them, in the fourteenth verse of the former Chapter. Thirdly, from iudgements and threatnings denounced against them, in the seuenth verse of this Chapter, where the Prophet saith: *The Liō is come vp frō his den, the destroyer of the Gentiles is departed and gone forth, to lay the land waste, and the Cities shal be destroyed without an inhabitāt.* So that you see how wisely, & with what powerful discretiō, the prophet enforceth his exhortation.

Verse. 7.

1 From benefits bestowed:
2 From promises made:
3 From iudgements threatned.

So as, if benefits would not allure them, promises may prouoke them; if promises could not prouoke them, iudgements might feare them: when Nabuchadnezzar should come as a ro-

ring

ring Lion from his den, and their enemies the Caldeās, to lay the land waste, and to leuell their Cities with the ground, when places full of inhabitants, should bee left without inhabitants, when all the orders and companies of Israel, from the highest Cedar, to the lowest shrub, from the Prince of high estate, vnto the man of low degree: when the heart of the king should perish within him, and the hearts of their nobles languish: their priests astonished, and their Prophets wonder: when the habitations of Sion should bee burnt with the fire of the enemie, and the streetes of Ierusalem scowred with the iudgements of the almightie: when they thought still to haue enioyed peace, the sword should pierce their flesh, and when they had swallowed vp aboundance, by reason of peace, they should wallow in the bloud of their owne destruction. I say, whē al this, as sodain as a tēpest, as swift as a flying Eagle, should come vpon them; then should they confesse their own wo, & professe their own destruction: *Wo be to vs, for we are destroyed.* Verse. 13.

Where-

Wherfore, as the Prophet had oftē before in the 1, 4, & 8. verſes, laboured for their conuerſion: ſo likewiſe, in this verſe which I haue read vnto you, *O Ieruſalem, waſh thine hart from wickednesse, that thou maiſt bee ſaued: how long ſhall thy wicked thoughts remaine within thee?* As if he ſhould ſay, The Lord hath a quarrell againſt thee, O Ieruſalem, he hath ſharpened the arrowes of his diſpleaſure, hee hath bent his bow and made it readie: the inſtruments of his wrath, and engines of his indignation, are prouided for thy deſtruction: *Nabuchadnezzar* and the Caldæans are in leſſe then an houres warning to execute his commaund, they ſtay but for the Lords watch-word, to ſay vnto thē, Goe, and they goe; Kill, and they ſhal deuoure: thy caſe being thus, there is no other remedie to bee had, or courſe to bee taken for thy ſafetie, but this: *Waſh thy heart from wickednes, O Ieruſalem.*

Diuiſio. The words (as you ſee) doe contain nothing elſe, but an exhortation to repentance; and in it I obſerue theſe two things.

1 The exhortation it selfe.
2 The reason of it.

The exhortation it selfe, in these words: *O Ierusalē, wash thine heart from wickednesse, that thou maist bee saued.* The reason, in the wordes following: *How long shal thy wicked thoughts remain within thee?*

In the exhortation it selfe, I propound three poynts to bee handled:

1 The person exhorted: *O Ierusalem.*
2 The thing required: *Wash thine heart from wickednes.*
3 The end: *that thou maist be saued.*

In the reason or argument, vttered by way of complaint, these fiue things offer themselues to our consideration.

1 The circumstance of time, whereby the argument is enforced: *How long?* *Quousq;*
2 The thing which hee complaines of: not actions or words, which are easily discerned, but *thoughts.* *Cogitationes.*
3 The qualities of these thoughts: they are not of any holy and sanctified disposition, but they are *wicked.* *Impiæ.*
4 The continuance: for they haue not

not their motions and flittings, as the wind in the ayre, which is sometime in the East, and sometime in the west, but they abide by it, they *remaine*. Fiftly, the place of their abode, is not in any place about, or without vs, but *within*. Of these in order: and first, for the first, that is, the person exhorted.

Manent.

In medio sui.

O Ierusalem, &c.

Almightie God made a law, *Deut.* 20. 10. that no Citie should be destroyed, before peace were offered vnto it, *when thou comest neere a Citie to fight against it, thou shalt offer it peace*: and wee reade in the second of *Samuel*, 20. that the prudent and prouident woman of *Abel*, obiected this law to *Ioab*, in effect, when hee had cast vp a Mount against the Citie. That speech of our Sauiour Christ, vnto the Cities of Corazin and Bethsayda, giues vs to to vnderstand, that there were many notable things wrought in them, before the woe tooke hold vpon them. So the Lord here threatning Iudah and Ierusalem, with the sword of the Gentiles,

First person exhorted.

tiles, that the ſcouts came from a farre countrey, to compaſſe it round about, as the watch-men in the field, for the vtter ſubuerſion and deſolation ther-of: yet hee offers peace vnto it. The Prophet comes to Ieruſalem, with a ſentence of ſafetie in his mouth, as *Noahs* doue came to the Arke, with an Oliue branch in her bill.

If a man ſhould weigh the iuſtice of GOD in a ballance, and narrow-lie examine it, hee ſhall neuer ſee it his maner, to puniſh any place, or plague any people, without iuſt cauſe: for, though hee lookes, for a time, with a fierce countenance, and threatens to ſend downe his iudge-ments as thunder-bolts, and his wrath as a mightie tempeſt, to ſeaze vpon the wicked: yet hee powres downe a ſweete ſhowre of his mercie before, ſo as, if there bee any inſight or fore-ſight in them, of Gods hand that hangs ouer them, they may preuent it. The Lord heere proclaimes o-pen warre againſt his people: yet the Prophet deliuers vnto them many good exhortations aforehande, as

Iona-

Ionathan shotte arrowes, to giue Dauid warning, that by repentance they might preuent his iudgements. *O Ierusalem, wash thine heart frō wickednes, &c.*

Vse. The same loue (beloued) which the Lord in former times bare to *Ierusalem*, and to the Cities of *Iudah*, is like to the

Dan. 4. lawes of the Medes & Persians, which are neuer altered, but euer, and for euer are continued: and his mercie towards his people, riseth vp by degrees, like the water in *Ezekiel*, which at the

Ezec. 4. 7. first time came but to the anckles, the second time to the knees, the third time to his loynes, the fourth time it was as a deepe riuer, and not to be passed ouer; for the further hee waded, the deeper hee was plunged: so Gods loue is *inscrutabile quiddam*, a thing vnsearchable, & his mercie past finding out. And if euer age in former and precedent times had experience of it, if euer *Ierusalem* and the Cities of *Iudah* had a taste of it, if euer the sweete showres of *Manna* rained downe vpon the Israelites; surely the sweete showres of his mercie haue plentifully beene powred downe vpon vs, and his loue hath embraced

braced vs on euerie side. For God is not delighted in the destruction of a sinner: he takes no pleasure to see the workmanship of his owne handes, and the children (as I may say) of his owne loynes, murdered and massacred in the streetes, by the sword of the enemie: and hence it is, that the Lord in so many places, and at sundrie times, by the mouthes of his Prophets, hath vsed exhortations euen without number, to dissuade them from the cause of Gods iudgements, that is, from sinne, disobedience, and transgression. Especially, from the beginning of this Prophesie, *Ieremie* hath beene very earnest: as in the third Chapter, the Lord condemneth Israel for an harlot. *Lift vp thine eyes, Oh Israel, vnto the high places, see and behold if thou hast not playd the harlot; &c.* Thou hast sitten waiting for them in the wayes, as the Arabian in the wildernesse: yea, the land is polluted with thy whoredomes and abominations: yet notwithstanding when Israel had done all this, God sayde, *Turne vnto me*; notwithstanding, shee returned not, as her rebellious sister Iu-

dah saw. Againe, in the fourteenth verse: *O ye disobedient children, turne vnto me, and I will take you, one of a Citie, and 2. of a tribe, and will bring you into Sion, and I will giue you pastors according to mine owne heart, that shall feed you with wisedome and vnderstanding.* The like in the 22. verse, and in many other places: the Lord seemes to bee moued with a pitifull compassion and commiseration ouer his owne people: their case was pitifull in his sight; and their careleſſe regard wrought sorrow in his heart, when he saw that howsoeuer he was prouident for their saluation, yet were they verie forward in their owne destruction: and the more carefull he he[illegible] for their conuersion, the leſſe respect had they to his admonition.

Indeede true it is an auncient father sayth, The wicked *alacrius currunt ad mortem, quàm nos ad vitam*: they runne farre faster in the way to condemnation, then the godly doe in the way to saluation: as the Psalmist notes them for their haste, when hee describes the vngodly, as if they had wings on their heeles: *Their feete are swift to*

shed

shed blood. Yet the Lord (who as *Dauid* sayth) is *merciful, gracious, long-suffering, and of great goodnes,* laboureth to draw them home: his heart breakes within him, and his bowels yearne with griefe, when he sees Ierusalem: that is to say, his own people, how wilful they are in their owne destruction. *As I liue* (sayth the Lord) *I will not the death of a sinner:* As if he should say: The fault is not mine, when sinners drinke the dregges of iniquitie, when the scourge of my iudgements fasten vpon them: for I haue no pleasure to see the workmanship of mine owne hands perish in confusion: *As I liue, as I liue* (sayth the Lord) *I will not the death of a sinner.* Psf. 145.

Marcellus, after his souldiers had conquered *Syracusa,* not without the great slaughter of many, was so compassionate ouer them, that he went vp to the highest towre in the Castle, and with teares lamented the ruine & ouerthrow therof. *Plutarch* speaks of one *Pollio* a Romane, who hauing inuited the Emperor *Augustus* to a feast, would haue thrown his seruant into a deep poole in his rage, for a smal matter. The Emperor beholding Valerius.

his angrie spirit, controlde him with these words, *Homo cuiuscunq; conditionis, &c.* A man, of what state or condition soeuer he bee, if there were no other cause, but because hee is a man, is more to bee valued and esteemed, then all the gold and siluer in the world. Well, what soeuer may bee sayd of *Marcellus* for his clemencie, ouer those whom hee had slain: or of the milde and humane spirit of the Emperour *Augustus*, iudging it to be very noble and honourable; yet is there no comparison to bee made betwixt him, and the Emperour of heauen and earth, euen the God of the whole world: who, as the Prophet sayth, is *mercifull, gracious, long-suffering, and of great goodnes.* For if *Mercie* were not before him, and *Grace* behind him, if *long-suffering* stood not at his right hand, and *great goodnes* at his left: if these Peacemakers (as I may cal them) being qualities in his nature, did not mightily preuaile with him; why, so great is our sinne, that the world could not stand, but had long ere this time perished like Sodome, and had beene destroyed, as was Gomorrah. Therefore

fore would you know, what vpholds the frame and ſtructure of the world? why, it is *Mercy*: would you know what vpholds the good eſtate of Iſrael, of our land? His *Mercy*: would you know what continues the dayes of our ancient mother in Iſrael, our gracious Soueraigne, that as yet we cannot ſay of her, as was ſayd of *Moſes*, that her eyes haue waxed dimme in her head, or her naturall force abated: but ſtil flouriſheth as the Palme tree, and groweth vp as a Cedar in Lebanon? tis *Mercy*. In a word, you know the cauſe of the Goſpels continuance amongſt vs, that yet with freedome we may heare the ſound of it in our Temples, and with peace behold the open faces of Gods Prophets, which bring vnto vs the gladde tidings of ſaluation: why wee enioy other bleſsinge and benefits in the land, and are not taken away from vs, by the violence and rapine of forraine ſtrangers? it is his *Mercy*, his *Grace*, his *long ſuffering*, his *great goodnes*, that hee bare to thee, *O Ieruſalem*, euen to vs, his owne people.

Deut. 34.7.

Mat. 23.37. our Sauior Chriſt doth there challenge *Ieruſalem* for great cru-

elcie, that hee had sent Prophets, but she had slaine them: and Apostles, but she had stoned them. *O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which haue beene sent vnto thee: how often would I haue gathered thee together, euen as the hen gathereth her chickens vnder her wings, but yee would not?* The hen was not more tender ouer her yong ones, the I was ouer you, sayth the Lord: and my loue and kindnes, and louing kindnes was not once or twice, but *often*. Neither would I haue committed the trust of you to any other, but *my selfe would haue gathered you together*. What loue and kindnesse could I more shew, *but you would not*? I would (O Ierusalem) but thou wouldst not.

How *often* beloued, hath the Lord wooed vs on this maner? how *ofte* hath the heauenly trumpet of his mercie sounded in our eares? howe *often* hath the sweete showres of his mercie fallen vpon our heads, euen as aboundantly, as the Quailes vpon the Israelites? If you should denie it, I would aske the starres in the heauens, the beasts of the earth,

earth, the foules of the ayre, and the fiſhes of the ſea, and all theſe would witneſſe with me. *How often* hath the Lord cried vnto you in effect, *Yarmouth, Yarmouth*, thou that ſwelleſt in the vanitie of thy conceit, that ſayſt with *Laodicea*, *Reu.* 3. *I am rich & increaſed with goods, and haue neede of nothing*: and therefore *pride* and *enuie* ſtriue which ſhall get the vpper hand, as the vnruly waues of the ſea encoũter one another: wickedneſſe walkes vp and downe among you without controlment, and iniquitie runs full ſea in the channels of thy ſtreets, and the courſe thereof cannot be ſtayed. Sodome and Gomorrah lie not in the duſt for greater abominations, then are daily committed: thou Yarmouth, that art in this caſe, *How often would I haue gathered you together, euen as the hen gathereth her chickens vnder her wings, but you would not?*

Thus the Lord reaſons with vs (beloued:) Many fruits of his bleſſings haue you taſted of, both by ſea and by land: from time to time hath hee ſent home your ſhippes, ballanced with the riches of the Ocean, as if

they came laden with treasures from Egypt: for which, the Lord encrease not only plentcousnes within your vessels, but euen thankfulnesse within your bowels. Many excellent and powerfull instructions haue beene deliuered vnto you, by the mouths of his seruants, the Prophets. All this hath beene to this end, to gather you together vnto the Lord: his blessings temporall, and his graces spirituall, haue beene as two hands, to draw you home vnto him; but as yet, for ought wee see, you will not. Therefore looke vnto it: if the like should befall you, as here to *Ierusalem*, (either in this place by *Nabucadnezzar* and the Caldeans, or there, by *Titus*, and *Vespasian*:) that your enemies should entrench your towne, and enuiron you round about, that hunger and famine should tyrannize ouer your bodies, whereas now plentie sits at your doores, to welcome your friends: that the sword of some forraine Nation should shorten your dayes, whereas now the sword of good Magistrates is carried before you: if your houses of pleasure, should become your prisons;

Mat. 23.37.

if your louing wiues should be deflowred, and your tender infants murdered in the streetes before your faces: If this, or a greater euill should befall, which the Lord in his mercie turne away, beloued, is it not iust? shall wee challenge God of his equitie, or charge him of iniustice, and say: Lord, why hast thou done this? surely no: many times (sayth the Lord) would I, but you would not: for I am a God mercifull, gracious, long-suffering, and of great goodnesse: but the more I was mercifull, the more you were sinfull: the more I was gracious, the more you were graceleſſe: the longer I was in suffering, the longer were you in sinning: and the greater I was in goodnesse, the greater were you in transgression: therefore, because I then would, but you would not: perhaps now you would, but I will not. Bethink your selues of your estate present: bethinke your selues what may befall.

O Ierusalem, &c.

Secondly, *Ierusalem* (the elect Citie of God) most holy, most glorious, built vpon holie mountaines, no Citie in the world

Ierusalē Metropolis Iudeorum Nico. de Lyra gloss. ordina. Esay 2. Mich. 4.

world comparable thereunto, as well for the loftinesse of the seate, for the temperature of the ayre, for the moderation of the heauens, and fruitfulnesse of the soyle: and yet all this serues not so much for the credit of it, as that *The Scepter went forth from Sion, & the word of God from Ierusalem.* It was the onely place of Gods onely worship: the Lord had a delight to haue his name there: neither had any more priuiledges, more teaching or preaching, then they had: yet for all this, they wanted perseuerance, they could not continue vnto the end: yea, these which should haue bin schoolemasters to al other Nations round about them for knowledge. Yet see the testimonie that God giues of Ierusalē: *Ch. 5. 1. Runne and goe in the streets of Ierusalem, behold now, & enquire in the open places, if ye can find a mā, or if there be any that executeth iudgemēt, & seeketh the truth, & I will spare it, saith the Lord.* Loe, my beloued, not a righteous man, not a faithfull soule (it seemes) found in Ierusalē, either among their princes, or among their people.

Doctrine.

Whereby we learne, that howsoe-

uer

uer wee haue the word of God preached, and the heauenly oracles of his will reuealed vnto vs, from the bosome of the almightie, by the mouthes of his Prophets, and other priuiledges and prerogatiues giuen vnto vs, which God hath not vouchsafed to other Nations; yet cannot wee challenge this priuiledge and prerogatiue of perseuerance. So likewise, the Churches of Constantinople, and of Ephesus, excellent priuiledges they had, and great prerogatiues they were graced with, yet could they not perseuere vnto the end.

Well, the vses in a word, that wee are to make hereof, are diuers: first, in that Ierusalem, thus priuiledged and blessed, could not perseuere, it serues to teach vs, that in any place which the Lord hath countenaced with the preaching of his word, if the hearts of the people bee not set to obey, the Lord will giue no blessing vnto it. If preaching & practizing bee not ioyned together; if the Gospel & obedience walke not hand in hand; if Gods word, & our workes; if the light of his Gospel, and the light of our godly conuersation

1. *Vse.*

be found asunder: alas, wee may with
Gen.26. *Esau* deceiue our selues, and thinke to haue a blessing, when wee shall hit vpon a curse. Therefore, let vs not content our selues with the outward sound of the word, if the inward obedience of the heart bee absent: though wee bring our Bibles to Church vnder our armes, it is not that will make vs good Christians, if our hearts be not set to obey: but wee must ioyne the outward ministerie of the word, and the inward obedience of the heart together: no sooner must the Lord open his mouth, but wee must open our eares, & drinke the sound of his word, into the secrets of our harts, which may become mightie, and by the operation thereof, make vs fruitfull vnto saluation.

2. *Vse.* Secondly, in that Ierusalem could not continue & persеuere, it serues to teach vs, that wee which haue had the excellent benefit of his word, and by the beames of his glorious Gospel, haue beene enlightned in the wayes of sal-
*Gal.*5.1. uation: wee must (as *Paul* admonisheth
1.*Pet.*2. vs) *stand fast*, and not bee as variable cloudes in the ayre, that are carried about

bout with a tempeſt, but ſtedfaſt, conſtant, and confident, in the profeſsion of the Goſpel. For if wee prooue either faint-hearted, or faithleſſe hearted Chriſtians: if it bee ſayd of vs, as *Paul* ſayd of the Galathians: *Ye did runne well* in the race of Chriſtianitie, but now, yee ſlide backe: our end ſhall be worſe then our beginning: for it had beene much better that wee had neuer learned the truth, nor knowne the way of righteouſneſſe, then after wee haue knowne and learned it, to returne with the dog to his vomit, and with the ſow that was waſhed, to her wallowing in the mire. Gal. 5. 7. *Apoſtatas.*

3. *Vſe.*

Thirdly, in that Ieruſalem could not perſeuere, it teacheth vs that of the A[illegible] poſtle: *Wee which thinke wee ſ[illegible] muſt take heede leſt wee fall*: [illegible] boaſt of thoſe priuiledges and bl[illegible] that God hath enriched vs with: [illegible] were they neuer ſo many, or neuer ſo great, Ieruſalem had more, and greater: yet, though ſhee was highly in credite with the Lord, and countenanced of him as the Empreſſe of the world, her glorie is here threatned to bee layd in *eximere.* 1. *Cor.* [illegible] *ſilegia, aut immunitates poſſint nos ab ira Dei*

in the dust. Let *Nimrod* and his com-
Ge. 11.2 panie build a Citie, whose towres and turrets may reach vp into heauen; yet shall *Babel* bee *Babel*: the thing it selfe shall bee the confusion thereof.
Rev. 18. 8. The whore of Babylon may aduaunce her selfe in pleasures, and in the pride of her heart say, *She sits as a Queene, and shal see no mourning*: yet *shall her plagues come at one day, death, sorrow, and famine, and shee shall bee burnt with fire: for strong is the Lord God, which will condemne her, Rev.* 18.8. Therfore, if we flatter our selues of the continuance of Gods fauour amongst vs, by our outward prosperitie, or thinke to stand hereafter, as wee haue stood hitherto, we are deceiued: for were we as deere vnto the Lord, as Ierusalem, [illegible] vnto it, either for braue buildings, commodities of marchandize, store of munition, to driue backe the force and fierce assaults of our enemies, yet are they not sufficient to driue back the gun-shot of Gods displeasure, when for our transgression, hee entendeth our destruction.

4 Fifthly, Fourthly, seeing wee see Ierusalems estate

estate to bee this: it teacheth vs to commend our prayers and supplications vnto GOD, for this speciall blessing of perseuerance: for what profiteth a man, to sayle a long voyage prosperously, and with successe, if at length hee makes shipwracke, beeing ready to enter into the hauen? So, what will it auayle vs (my brethren) [illegible] in the full sea of Gods bl[illegible] in the flouds of his abo[illegible] cies, with the winds of pros[illegible] before we come to our iourneyes end, make shipwracke of fayth and a good conscience? It is not sufficient for vs that wee *runne*, but we must so runne, as wee may *attaine*. It will [illegible] vs to *begin well*, if wee doe not [illegible] to the end: if wee haue begunne in the spirit, there is no perfection to be looked for in the flesh. That seede is in vaine cast into the [illegible] man filleth [illegible] of harue[illegible] [illegible] purpose, except [illegible] to the end. *Similis.* *Gal.* 3. 3.

Now, it may be demanded, Why did 3.

the

Obiect. the Lord looke for ſuch meaſure of obedience, perſeuerance, and other fruits in Ieruſalem, more then in the Caldeans? The reaſon is, Becauſe he had beſtowed greateſt bleſsings vpon them: and the Lords maner is, where he beſtowes greateſt bleſsings, there he lookes for greateſt obedience: and [illegible] greateſt preaching, there [illegible] greateſt practiſe. That [illegible] the fig-tree, planted in a [illegible] ſerues fitly for the illuſtra-

Luk. 13. 6. [illegible] noted: *A certaine man* (ſayth hee) *had a figtree planted in a vineyard*, and becauſe hee had planted it, *he came and ſought fruit thereon, but found none. Then ſayd he vnto the dreſſer of the vineyard: Lo, theſe three yeeres I come, and ſeeke fruit thereon, & haue found none: cut it downe, why cumbreth it the ground barren?* [illegible] beloued, is the Church [illegible] though it bee there [illegible] Iewes, yet [illegible] eſtate of [illegible] of is Chriſt, the [illegible] are miſerable the Prophets. Nowe (ſayth Chriſt) I haue planted a fig-tree, great cauſe therefore

therefore that I ſhould haue fruit of it. Well, any time theſe three yeres haue I come and ſought fruit thereon, but haue found none. Neither is it onely fruitleſſe it ſelfe, but it makes the ground barren and fruitleſſe likewiſe. Surely, my purpoſe is, it ſhall bee *cut downe*, and caſt into the fire.

O Lord (beloued) an happie thing were it, if in our vineyard wee had no ſuch vnprofitable fig-trees; if in our Church wee had no ſuch vnprofitable profeſſors: vpon whom Gods Prophets and miniſters haue beſtowed coſt, and of whom, no doubt, the Lord hath expected and wayted for, not *three yeres*, but many yeeres, the fruits of his bleſsings: but alas, wee deceiue his expectation: long hath he thought for, and ſought after the fruits of his Goſpel, but loe, nothing but weedes of diſobedience ſpring vp amongſt vs. What will bee the end of this? Surely, we may iuſtly feare the like iudgement, that befell to the fig-tree: *Cut it down: why keepeth it the ground barren?* Wee may (I confeſſe) bee ſuffered to grow for a time, to flouriſh for a ſeaſon, yet

vtter destruction wil happē in the end. We know heretofore, how the Lord hath dealt with vs, for wee haue playd the hypocrites with him, and therefore hath hee made the earth, and the creatures thereon, to play the hypocrites with vs. The Lord hath expected the fruits of our obedience, but behold, it is like vnto a shadow, something in shew, but nothing in substance; or euen as *Ephraims* righteousnesse, like to the *morning dew*: so wee (in former yeeres) haue expected the fruits of the earth from him, yet haue wee beene partakers of the curse that *Iob* speakes of: That *thistles haue growne in steade of wheate, and cockle in steade of barley*: so as the husband-man sorrowed and sighed within himselfe, when hee saw no better fruit of his labours.

Ose.6.4.

Iob.31. 40.

Thus hath the Lord caused the earth to deceiue our expectation, because wee haue deceiued his: and though now on a sodaine, hee hath equally diuided the pipes and cundutes of his mercie, and opened the windowes of heauen, and hath sent downe a *gracious raine*, vpon the ground of the good

and

and of the bad, of the *iuſt*, and of the *vniuſt*, filling our boſomes with aboũdance of bleſsings, that our vineyards clap their hands, and our fields doe reioyce and ſing: yet let vs beware that this ſodaine proſperity and plenty, bee not to fat vs againſt a day of ſlaughter.

Let vs therefore conſider our eſtate what wee are, and what wee haue beene, euen a people *bleſſed of the Lord*: but wee may ſpeake of our ſelues, as *Pliny* ſpeakes of a certaine countrey, that *ex ſiccitate lutũ, ex imbre, puluerẽ, &c.* drought hath cauſed dure, and raine hath ſtirred vp duſt amongſt vs: for what hath the ſunſhine of his mercies? but cauſed vs to lie in the mire of our abominations: and what hath the moyſture of his graces? but euen dryed vp the fountaine of grace in vs: ſo as wee are giuen ouer to worke tranſgreſsion with greedineſſe: the increaſe of his bleſsings, haue encreaſed our iniquities; and the aboundance of his mercies haue brought forth aboundance of ſinne in vs: for what haue wee, but in ſteade of obedience, rebellion? in ſteade

of knowledge, ignorance? Is there no complaint of oppression to be heard in our streetes? doe not rich men grinde the faces of the poore, plucking their skinnes from their bodies, and their flesh from their bones, as the Prophet speakes? Is not one man readie to pull out the throat of another, vrging, and vsing extremitie, rather then a good conscience, in matters of law? Is there no swearing, and forswearing? no prophanation of the Sabboth amongst vs? doe not *Absalams* adulteries runne for meriments in our age? and haue wee not those, fitter for the companie of Sodomites, then for the societie of Christians? and behold, yet, and yet greater abominations then these? Are these the fruits of the Gospel? is this the issue and effect, that Gods word hath wrought in vs these fortie yeeres? haue we answered the Lords expectation, in the smallest measure of obedience, as hee hath answered our desires, in the greatest measure of his mercies? Surely no. Oh beloued, what then remaines for such vnprofitable fig-trees? *Cut them downe, cut them downe* (sayth

the Lord) burne them in the fire.

So much for the first poynt, the person exhorted, and the instructions thereof.

Nowe followeth the second poynt, namely, the thing required.

Wash thine heart from wickednesse.

THe Prophet doth here touch *Ierusalem* to the quicke, when hee comes to the *heart*: which, (as Phisitions say) is the fountaine of life: it is the first thing that liueth, and the last thing that dieth in a man. The heart is like an Instrument: if it bee in tune, and well strung, it makes a *sweete melody*: but if it bee out of tune, all the parts and powers of minde and body are out of course. Or as the stone of *Scyros*, if it bee cast whole into the water, floteth; and swimmeth aloft, but if it be parted and diuided, it sinketh to the bottome; so is it with the heart, so long as it bee kept whole and vndistracted, why, it swims, and all things runne currant with it; but if broken

Quid faciendum. Fons vitæ

Dulce melos.

Plin. lib. 36. Cap. 17.

or diuided, it ſinketh like lead. It may bee compared to the apple of a mans eye, which will be troubled with a little moate: ſo is the heart tender of it ſelfe, and will bee diſquieted with a rebellious affection: or looke euen as a ſteele-glaſſe is bright and pure, yet the breath of ones mouth will dimme it: ſo is the heart, a thing in it ſelfe bright and pure, yet are there many wicked and contagious vapours in the ſoule, that dimme and obſcure the integritie thereof.

When God looked downe from heauen, *Gen. 6. 5. He ſaw the wickednesse of man was great on the earth*: and did God behold but the earth onely? ſurely yes, hee tooke a view of mans heart alſo; and there hee found the *heart*, and not the heart onely, but the *thoughts* of the *heart*, and the *imaginations* of the *thoughts*: the mother, her daughters, and their children *euill*, and not onely euill; but *onely* euill, and euil *continually*. Aboue all things (ſayth the Prophet) man hath an *vnfaythfull heart*, as deepe as the deepe ſea, nothing can ſound it: as wide as the

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wide world, nothing can contain it: as large & spacious as hell it self, who can find it out? If a man possessed as much ground, as euer the deuil shewed the son of God frō the high mountaine; if hee had the whole world, yet could mans heart containe another: & if he had two worlds in his possessiō, yet the heart of man would bee casting for a third: therefore it is worth the noting, that which *Philip* of *Macedō* is reported to haue obserued in himselfe, when by wrastling, he had take a fal in the sand, and seeing the impression of his body therin, was thereby (as it seemes by his words) brought into consideratiō, that a smal parcell of groūd, & in comparison, but a spā of earth cōtained his body, but the whole world, were it much wider thē it is, sufficed not his couetous heart. Wel, whatsoeuer the hart of mā is, I leaue vnto God, the searcher of all harts to examine: & whatsoeuer *Philip* of *Macedon* couetous heart was, & the harts of those, which in ye time of *Noah* were swept away with the waters of the floud: yet here we find, *Ierusalē* hath a *wicked hart*, & so wicked, that vnlesse

it bee purified, purged, and washed with the waters of repentance, *destruction vpon destruction* is proclaimed against it, *verse* 20.

Wash thine heart from wickednesse.

Where first of all wee note, that our repentance must bee like the repentance of *Nineueh*, it must begin with the King: hee must first arise from his throne, and throw away his costly robes, and couer himselfe with sackcloth and ashes, and then proclaime the like to his subiects and inferiors: that is to say, the *heart* which sits in the body, as a king in his throne, and hath all the inferior powers at commaund, when *Ionas* shall denounce iudgements, and the Lords ministers proclaime repentance, it must first rouze and raise vp it selfe: and when that begins, the inferiour parts are easily brought to order: therefore sayth the Prophet, *Wash thine heart from wickednesse*: not thy face, or thy hands, or thy feete, or thy vpper garments, but thy *heart*, O *Ierusalem*.

Simile. Our hearts may bee compared to

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the rudder of a ſhip, or the ballance of a clock: the ſhip (wee know) is a great and an vntoward veſſell; and if it bee left to it ſelfe vpon the ſeas, it runnes to a thouſand dangers: but let the rudder be well guided, and the whole bodie thereof, with all that belongs thereto, is directed without hazard: ſo, if the heart go aright, it goeth not alone, but all the parts and powers of the ſoule and body, immediatly follow in the ſame ſafetie: euen as a clock, if the ballance thereof ſtirre, all the other inſtruments and weights follow in a good courſe: but if that ſtand ſtill, euerie one of the reſt goe out of order: ſo, let our hearts moue and ſtep forward in the courſe of Chriſtianitie, all the inſtruments and members of the body will goe onward likewiſe: but if the heart ſtayes, the body ſtirres not, but ſtanding ſtill, is the apter to receiue any corruption. *Simile.*

Well, the inſtructions that wee learne from hence, are diuers: firſt, in that wee muſt beginne with the heart, it teacheth vs, that true repentance ſtandeth not in outward behauiour, *First inſtruction,*

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in outward ceremonies, or in a ciuill kind of life: but it must arise from the *heart*. We cannot chase wickednesse from our eyes, from our hands, from our tongues, or from our feete, if first it bee not chased from the heart: for the eye may bee wicked, the hand may bee wicked, the tongue may bee wicked, and the feete wicked, but the *heart* is the seate of *wickednesse*, it is a fountaine of iniquitie, the streames whereof ouer-runne the whole body: therefore to good purpose is that of *Ioel*: *Rend your hearts, and not your garments, and turne to the Lord your God*: because it was the maner of the ancient times, when any were possessed with griefe and discontent, to *rend their garments*, manifesting by their outward behauiour, their inward sorrow: as in the example of *Dauid* for *Saul*, 2. Sam. 1. 11. and for his sonne *Absalom*, 2. Sam. 13. 31. of *Ioab* for *Abner*, and of other. Now, lest this ceremonie, or such like, should bee rather of fashion, then from the affection of the heart, *Ioel* disclaimes from them, as things which the Lord regardeth

Vena scindatur cordis, Ioel 2. 13.

2. Sam. 10. 31.

gardeth

gardeth not, if the puritie of the mind, and sinceritie of the heart bee absent. It is not outward sanctification, outward holinesse, outward behauiour, that the Lord requires, but the purifying and purging of the heart from sinne: *For God seeth not as man seeth: man looketh on the outward appearance, but the Lord beholdeth the heart*: therefore, *Wash thy heart, O Ierusalem.* I. Sam. 16. 7. Prou. 15. 11.

I might here by the way, take occasion to fight a battell with hypocrites, whom we may compare to boat-men, that look one way, but row another: or like to Mercuries Images, that poynt the way to others, but themselues stand still and stirre not one foote: or like to stage-players, which for an houre or two, seeme to be great statesmen, but the play being ended, they are as base companions as they were before: or like vnto the Carbuncle, which hath a shew of fire, but no true fire: so they, a shew of zeale, but no true zeale: or as those *painted Sepulchers*, beautified to the eye, but within, full of rottennesse and corruption. These will *seeme religious amongst you*, though *Hypocrites.* Mat. 23. 27.

though *not refraine their tongues*, but *deceiue* their owne *hearts*; whose *religion* (by the iudgement of the Apostle) is *vaine*. But to leaue them (because my purpose was but to take them by the lap of their garments at this time, for a remembrance onely) let vs that will bee Christians in deede and sinceritie, bee warie that we play not the sophisters with our selues, thinking that outward puritie and sinceritie stand for currant in the sight of God. It is the pureneſſe and sanctimonie of the heart *onely*, that the Lord requires: we may pray with the Phariſe, *Luke* 18. 11. and kiſſe Christ with *Iudas*, *Mat.* 26. 49. and offer ſacrifice with *Cain*, *Gen.* 4. 3. and faſt with *Iezabel*, 1. *Kin.* 21. 9. and humble our ſelues with *Ahab*, *verſ.* 27. and preſent an Oblation with *Ananias*, *Acts* 5. 2. and lament with the teares of *Eſau*, *Gen.* 27. 38. yet all theſe are nothing, if the *heart* be not *onely* deuoted and conſecrated vnto God.

12. 1. 26.

Our repentance muſt be, non corporis, ſed cordis. Eiuſdem capitis.

Waſh thine heart from wickedneſſe.

Second inſtruction.

Secondly, in that he ſayth, *Waſh thine heart*

heart from wickednesse, wee see howe lothsome a thing it is in the sight of God, to haue a *wicked heart*, an heart not sanctified and vpright before him. An happie thing were it, if wee could bethinke our selues, what an enemie we carrie about with vs in our breasts, when we haue *wickednes* in our hearts. It is like *death*, which hauing once seazed vpon the heart, all the members of the body are immediatly captiued: so, let the heart bee *wicked*, and the whole body is wicked: for *out of the abomidance of the heart*, the head deuiseth, the hand executeth, the tongue speaketh, the eye seeth, the foote walketh: and euen as wicked *Ieroboam made all Israel to sinne*, so the wicked heart makes the whole body to sinne. *Malitia.* 1. King. 15. 30.

Therefore should euerie one of vs pray with good King *Dauid*: *Create in mee, O Lord, a cleane heart, and renew a right spirit within mee.* Wee must dislodge our hearts of this great *euill*, and make them the wagons and chariots of the Spirit, wherein hee may sit to guide our whole body: and the priuiledge which hereby wee shall reape, is *Psal.* 50.

singu-

Rom.8.14 ſingular: for (ſayth Saint Paul) *Somany as are led by the Spirit, are the ſonnes of God.* Now, the Lord hath giuen vs our hearts and bodies, to bee *reſting places* for the holy Ghoſt, and wherein he ſhould take delight to ſeate himſelfe. But alas, the Spirit ſits in the Iudg.19 ſtreetes, like the Leuit that came from *Gybeah*, and no man receiues it into the houſe of his heart: nay, wee chooſe rather to make them dennes for the diuell, ſtore-houſes of ſinne, and euen a Dagon of all iniquitie. Should it be thus with Chriſtians? God forbid: the Lord hath giuen thee a body, to bee the *temple of the holy Ghoſt*: ſhalt thou now take this body of thine, and make it the body of an harlot? God forbid: the Lord hath giuen thee hands, as organs, to performe the neceſſarie actions belonging to thy welfare, ſhalt thou now diuert them to an ill vſe, and make them inſtruments of murder, violence, rapine, & oppreſsion? God forbid: the Lord hath giue thee a tongue, an excellent benefit of nature, to conuey vnto thy brother the ſecret conceits of thy mind, both for the prayſe

and

and glorie of God, and for thy profit and benefit in thy trade of life: ſhalt thou now make it a tongue of blaſphemie, vnchaſtitie, curſing, ſwearing, and forſwearing? God forbid: the Lord hath giuen thee eyes to behold his creatures vpō the face of the heauens, & the ſuperficies of the earth, to behold the admirable workes of the almighty, in the frame of the world: and they are as two lights, for without them, the whole body ſhould be poſſeſſed with darknes: now, dareſt thou attempt to make them inſtrumēts, to ſollicite the heart with vncleannes? or make them windowes of vanity, by beholding the beauty of the ſtrange woman? nay, rather let vs ſay with *Iob*, *I haue made a couenant with mine eyes, not with an vnchaſte affectiō to behold a virgin.* *Iob*, 31. 1. *Fœdus pepigerã cum oculis meis, &c.* *Pro.* 23. 26. *Rom.* 12, 1.

Thus haue you heard, that the Lord hath giuen vs an heart, that we might, as *Salomons* wiſedome requires, *giue it vnto the Lord* againe: hee hath giuen vs a body, that wee might, as *Paul* requires, *offer it vp vnto him* againe. All powers and parts of both hath God giuen vnto vs, that wee ſhould

dedicate

dedicate them to him againe: but alas, wee bestow them vpon Satan, sinne, and the pleasures of the world. *Iehu* vsed not the temple of *Baal* more basely, then wee vse our hearts, making them cabbins of vncleane spirits, full of deadly sinnes, whereas they should bee vessels of holinesse and honor vnto the Lord. 1. *Thes.* 4.4.

Let vs therefore in the Lords feare, supplant this bitter roote of *wickednesse* in our *hearts*, and plant in them the graces of the spirit, that the heart may bee as a sweete garden furnished with vertues, as with fragrant flowres, that hee may say of it, as elsewhere hee speakes of Sion: *Here will I dwell, for I haue a delight herein*: so shal he which created it, haue it; he that gaue it, receiue it againe; and he which preserues it in this life, may preserue it for euer.

Third instruction. Thirdly, in that he sayth, *Wash thine heart from wickednesse*, it giues vs to vnderstand, that sinne is a corruption: for the word here which the Prophet vseth, is a borrowed speech, taken from the maner of those, which are wont

Lauo: Ablue.

wont to rinse or wash any thing that is filthie or polluted: for our hearts being as sinkes or channels apt to receiue any filth and corruption, are to bee purged and scoured with the besome of repentance, and washed with the teares of contrition, that they may not appeare loathsome vnto God. The leprosie of Naaman, 2. King. 5. a greeuous leprosie: yet when hee had washed himselfe *Verse* 14 seuen times in the waters of Iordan, his flesh came againe like the flesh of a little child, and he was cleane. So likewise wee haue all a more greeuous leprosie then euer Naaman had, and are more lothsome in the sight of God then euer he was in the sight of men: for *there is* *Esay* 1. 5 *nothing whole within vs*, but woundes, sores and swellings, and our hands are full of bloud, yea from the crowne of the head to the sole of the foot, we are nothing but blemished with iniquitie, and stained with corruption: therefore *Esa.* 1. saith the Prophet, *Wash you, make you* 16. *cleane*: wee must with Naaman to the waters of Iordan, and there wash our selues seuen times and we shalbe *cleane*. Neither must we follow our owne car-

nall reason; for then wee will iudge *Pharpar* and *Abanah*, riuers of Damascus, better then all the waters of Israel; but we must take the direction of the *man of God*, and Iordan is the place must doe vs good. If we consult with flesh and bloud, about the matter of our conuersion and washing away of sinne, we shall neuer be cleane: but if we follow the aduice of Elisha or any of Gods ministers, were our leprosie worse then Naamans the Assyrian, the waters of Iordan would *wash* it away; were our hearts like Ahabs chariot, 1. *Kings* 22. euen embrued with bloud and filthines, yet would they be cleane, being *washed* in the poole of Samaria. Were we eyther *sicke*, or *blind*, or *halt*, or *withered*, and had neuer so many diseases, or neuer so much distraction in our limmes, yet if we *wayte for the mooning of the water*, and step into the poole of Bethesda, and there *wash* our selues, we shalbe recouered: were our sinnes like crimsin, yet they shall be as white as snowe, and were they as red as scarlet, they shall be as white as woll. This is the great benefit that wee shall

1. *King.* 22.38.

Iob. 5.3.

Esay 1.

reape

reape and receiue after our baptisme & regeneration in the waters of repentance, as Ionas in the waters of the sea, wherin being throughly purged & washed from our corruptiõs, by the bloud of the *immaculate Lambe*, we shall with Ionas receiue a newe commission, and be inuested into our former credit and fauour with God. For this same corruption of sinne, which lyeth in the heart *vnwashed* away, is a bird, which (as I may say) sings two maner of notes, or hath two maner of calles. It eyther cals to vs, or it cals to the Lord: when to vs, it cals for repẽtance; when to the Lord, it cals for vengeance. So that, though sinne lyeth shrowded full low in our hearts, and wickednes be harboured in the secrets of our soules, yet is thy sinne like the sinne of Sodome, *the cry of it is exceeding great*: for they are so many in number, so diuers in nature and differẽt in kinde, that being in thy heart, they are like vnto a sort of fierce Lions and cruell Tygres in a den, which cannot agree together. And therfore, if thou laboureſt not to empty thy selfe of them, and open thine eare vnto them, when

Beastes of diuers kynds.

they *crie* and call vnto thee for repentance, the Lord will open his eares, whe they call to him for vengeance.

¶ It is lamentable to consider (yet it euer hath beene, and I thinke it will be) that men are possessed with smallest care in matters of greatest danger. The infection or corruption of the bodie euerie man will labour to purge & wash away, but the corruption of the soule, & the *wickednes of the hart* no man regards: nay, after sinne committed (as the Prophet fitly notes) No man saith, What haue I done? O miserable & wretched ma that I am, what haue I done? though it be an aspiring kind of wickednes, as that of the Ninuites: ascending, clymming, and being feathered with the wings of presumption flies vp into the court of heauen, euen daring to shew it selfe in the presence of the most high: though it extends to the annoyance of the earth below, to the prouocation of the heauens aboue, to the punishment of all the creatures in and betweene them both: nay though it strikes and strikes with a double hand at the maiestie of God himselfe, yet no man sayes,

Ionas 1, 2

What haue I done? O Lord, (beloued) a long time haue wee beene acquainted with sinne, but can our acquaintance gaine vs no experience of sinne? will you euer looke vpon the pleasure and profite that sinne brings vnto you; but will you neuer haue an eye to the policie and subtiltie thereof? Indeed wee make much of it: we nourish it in the secrets of our harts, and keep it warme in the inwards of our soules: wee are as loth to forsake sinne, as Iacob was to forsake Beniamin: and to depart from iniquitie, as Lot was to depart from Sodom: but shall we neuer looke into the mischiefe that ensueth of it? When shal we once be wise? They say that no element is ponderous or waighty in his proper place: as for example, we feele not the weight of the aire, although we liue within the circle and compasse of it. Suppose a man should lie in the bottom of the sea, it would not offend him with any pressure or burdensome waight, although it ill annoyed him otherwise: so it is in the estimation of sinne: wee liue and wee lie in it, but alas wretches that we are, we feele not,

Ea sola voluptas, solamēq; mali. Aenei. 3

no, we feele not the weight and burden thereof, how it euen presseth our soules vnto condemnation. Sinne is not heauie vnto vs, by reason of the inclination of mans will thereunto, which greedily doth ingurgitate & readily swallow vp a whole sea of abomination. It may seeme strange which is written of the nature of thunder, that it bruiseth the tree, yet breaketh not the bark, it cracketh the blade, but neuer hurteth the scabbard: such a thing is the nature of sin, it wil bruise & wound the heart, but neuer harm the eies, or the eares, or the hands; it wil pearce and afflict the conscience, but neuer hurt the outwarde man; it is euen a plague vnto the soule, & yet a pleasure vnto the body. Well, the time wil not permit to set out sinne as it deserues, & to acquaint you more with the nature of it, although I would to God wee were lesse acquainted with the vse, & lesse affected with the desire thereof: yet so violently are our headstrong affections caried and rauished, that we adde sinne to sinne, and ioyne them in a league of friendship, & when we haue so done, we lay iniquitie vpon

sinne,

sinne, wickednes vpon iniquitie, rebellion vpon wickednes, and transgression vpon rebellion, and nothing els but an heauing, and heaping vp of confusion vpon confusion, as if Nimrod were amongst vs, & Babel againe to be built, the towers wherof might reach vp vnto the starres. Gen. 11. 2.

Well beloued, let vs lay the foundation of sinne as low as wee will, and build as strongly thereupon as we can, as if wee were assured, that the hand of Gods iudgements should neuer rase it vp; yet no doubt we shall find, that it is nowe high time for vs to leaue our sinnes, seeing wee see the Lord begins to leaue vs for our sinnes. It is nowe high time for vs, not to *wash* our hands with Pilate, but our hearts with Ierusalem; to chaunge our Morian skinnes, to put off our stained and defiled garmentes, to entertaine repentance into our soules, seeing that euen nowe wee feare the rewarde of our impieties, and the portion of iniquitie to bee shared out for vs. If euer before it was needfull, surely nowe much more necessitie enforceth, and

1. *Sam.* 25. time it is for Abigal (if she respect her owne safetie) to arise and meete Dauid with a present to appease his wrath, for it seemes hee is now at hand with *his sword girded vpon his thigh*: though not to lade our Asses as she did, with two *bottles of wine, with fruites of raisine*, and *a sheepe readie dressed*, or such like prouision: but to lade our bodies and sinfull carkasses, which wee haue vsed as Asses to beare the huge burthen of our sinnes with sackcloth and ashes, with fasting & mourning, which are the armour of repentance to withstand his iudgements. Let our eyes be as 2. bottles of wine, to cary with vs, the teares whereof we may drinke, to comfort vs in the assurance of Gods mercies, & our broken & contrite harts as presents which the Lord wil haue respect vnto, and *receiue kindly at our hands*, & lay his sword downe which he hath taken vp against vs, and bidde vs *returne in peace vnto our houses*.

Sacens & cinnum sunt arma pœnitentiæ.

Verse 35.

Oh that I could possibly preuaile thus farre with you, to possesse your soules with the consideration of this point. Though this sodaine oportunitie of re-

pentance were not offred vs, yet let vs examine our estate, and we shall finde, that (alas) we are not sinners of yesterday; we are not newly entred into Satans schole: but we are of a great standing: for in sinne our mothers conceyued vs, in iniquitie they brought vs foorth, and wee drewe corruption from their breasts; all which, as wee haue growne with them, so they haue growne with vs. We haue long and ouerlong traced the footesteps of wickednesse, and troden the paths of iniustice; wee haue tyerd our selues, and surfeted our selues with the workes of abomination: we are not fallen of ignorance (alas) as our forefathers, which knewe not the Gospell; but willingly & wilfully haue we brought our selues into the habite of sinne, into the nature of sinne, into the custome of sin, and within the compasse of Gods most fearefull indgements, to feare vpon soule and body, vnto condemnation; and not vpon our selues onely, but such is the corruption thereof, that it hath ouerspred the face of the heauens, of the earth, and ouerrunne all

the

the creatures, that euen they for our ſin muſt one day come to iudgement. O then how needfull is it, that with Ieruſalem wee ſhoulde *waſh* our *wicked heartes* from this corruption with the teares of repentance, that ſhee might ſit in thy *heart*, and with her ſtrong ſighes and grones breake the heauens which are hardned againſt thee, and draw downe the Lords louing fauour to thy ſoule. If the infant in the cradle cries for milke; if the Lion in the forreſt cries for food becauſe they want it: how ſhould it moue vs (my brethrē) to ſend vp our cries for the fauour of God, becauſe we haue it not! The teares of our eyes being ſhed in true contrition for our ſinnes, will bee as little meſſengers to the great and angrie God of heauen and earth, to entreate a truce betwixt him and vs his creatures, and as gunſhotte, will batter downe the partition walles of our ſinnes, and cauſe his louing countenance to ſhine vpon our ſoules. Let vs therefore in the feare of God make experience of this, and though for the time it may ſeeme bitter as Aloes vnto the fleſh, yet is it

wholesome and medicinable vnto the soule. And looke as it was the manner of ancient times, when trouble or heauines befell to any, they presently called for women and others who were tender harted and skilful in mourning, to cause them mourne the better: so we which would faine learne to repent and lament for our sinnes, and know not rightly how; let vs haue recourse vnto the booke of God, and there may we behold the teares standing in Ierusalems eyes, and in the eyes of Marie Magdalene, & of Anna the wife of Elkanah, that their weeping might procure our weeping, their griefe prouoke our griefe, their passions moue our affections with the like lamentation and sorrow for our sinnes. 1. *Sam.* 1

So much for the thing required, being the second point, *Quorsū.*

Wash thine heart from wickednes.

Now followes the third, which is the End, *End.*

That thou mayest be saued.

I doubt

Vt saluti sis.

I Doubt not, but the trumpet blowne in the land, and the *crie*, which said vnto them of Iudah, *Assemble your*

Verses 5. 6. 7. 8.

selues together, & get you into strog cities; and the standard set vp in Sion, and the plague threatened to be brought from the North, and the Lion that should come from his den, and the *Drie wind in the high places of the wildernesse*, and that suddenly; (for it should be as a tempest and swift) for *his horses are lighter then Eagles*; might easily perswade them of imminent and present danger, except they had the hearts of the Leuiathan, as strong as stones, or as hard as the nether milstone, not to receiue any impression; or their ioynts tough as Elephants, that nothing could bend them. Therefore their danger threatning such extremitie, it was more then time to take some course for their owne safetie.

Interfector Gentium.

Aenei. 3

The Poet notably describes the feare that Aeneas and they of Troy were in, and the great speed they made to escape the danger of the Cyclops.

Praecipites metus acer agit quocunq; ruentes

Ex-

Excutere, & vtis intendere vela secundis.

When they saw the companie of giants clustring vpon the shore, resembling the strength and fortitude of mightie Okes, or loftie Cypresse trees, that their verie looks threatned destruction, it was no time for them to stay, but speedily to hoysse vp their sailes, & nimbly to betake them to their oares; rather then the giants should offer violence to them, *they offer violence to the sea*, and hasten away.

Aetnam Parthianque.

The only course that Ierusalem hath to preuent this imminent distres, which was euen at their shore ready to assault them, is swiftly to saile away in the waters of repentance; euerie man to betake himselfe to his oares of true contrition and inuocation vnto God, to labour painefully in the sea of their sinfull hearts (though they be well *washed* & drenched with the waues thereof) for their owne *safetie* and preseruation. Wash thine hart from wickednes, *That ye Deus thou mayest be saued.* In the handling of *te in fo-* which I will first speake of the sence of *rorem* the words: secondly, of the vse. *recipiat.*

For the first, the word in the origi-

nall

Salutem, opem, opitulationem. A verſu quinto.

nall ſignifieth, either ſafetie, helpe, or aide: and here it may fitly beare a double ſence; firſt, by the relation of matter going before: for in the former part of this Chapter many iudgements are exemplified by many figures to come vpon Ieruſalem by Nabuchadnezzar, and the Chaldeans, who ſhoulde cut them downe with the ſword, & *lay their land waſte*. Now this being ſo, the Prophet ſtirs vp Ieruſalem to repentance, that ſhe may be *ſaued*; that is to ſay, In this common calamity and iudgement which is to fall, yet that ſhe may be ſecure and ſafe from the touch thereof, and bee reſtored to the fauour of God: and therefore, that the faithfull among them ſhould not deſpaire, but rather lift vp their heads and cheare themſelues with a hope of *ſafety* in time of danger, as alſo to croſſe the crooked generation of hypocrites, ſhewing that there is no way to appeaſe Gods wrath by any ſhiftes, but by true conuerſion which muſt beginne at the hart. Or thus, *Repent*, that thou mayeſt bee *ſaued* in the day of iudgement by the redemptio of Chriſt, becauſe *without repentance there*

is

is no ſalnatiõ. And ſo for the ſence. The vſe followes.

In time of daunger, or of proſperity, or whenſoeuer, is any thing ſweeter vnto vs then our life? or more precious then the breath of our owne noſtrils? Why (ſayes the Deuill) when hee enformed againſt Iob, *Skinne for skinne, and all that euer a man hath, he will giue for his life.* Be it a life of ſorrow, miſerie, and vexation, yet naturally wee loue it better then death. *Tanti eſt contemplatio cœli & lucis ipſius, &c.* So wee may beholde heauen and the light thereof, in our owne eſtimation it is ſo much worth, that we are content to endure any miſerie for it. I will appeale to no other witneſſes at this time, then to the Gibeonites, who did that which they did, and became ſlaues to the hoaſt of Iſrael. *For feare of their liues* they were content to endure any ſlauerie and bondage, ſo as they might eſcape with life. And therefore that action of Cleombrotus may ſeeme ſtrange, that reading Platoes diſcourſe of the immortalitie of the ſoule, fell from the top of an high wall, of purpoſe

1. vſe. 4

Iob. 2. 4.

Iohuah 9. 24.

to breake his neck, the sooner to attaine to immortalitie.

Comes infœlicis Vlissis.

Virgil.

Spargute me fluctibus, vastoq; immergite ponto.

1. *King.* 19.

Howsoeuer, this action of his, as one sayes, was *Potius magnè factum, quàm bene factum*, a great act, rather then a good acte. It seemed likewise that Achaine vides the vnfortunate companion of Vlisses, little regarded the benefite of life, and thought it rather a glorie to die, so it might bee *manibus hominum*, in some manlike manner. And that of Elias in the sacred volume sauoreth much to this purpose, It sufficeth, Lord, take away my soule from me, let me not liue any longer to bee eye-witnesse of that miserie that Iezabel hath thretned vnto me. Well, howsoeuer, to let them passe that are so weary of their deerest friend, sure it is, *euerie thing in nature desireth being*, from the greatest to the smallest: and this great benefite repentance brings with it, life in the middest of death, *safetie* in time of calamitie, preseruation against iudgements, deliuerance in time of danger. *O Ierusalem*, if, when Nabuchadnezzar shall come as a fierce Lion from his den, & the Chaldeans as cruell Tygers

to

to deuoure thee; when mine indignation shall be thy portion to drinke, and whē destruction vpon destruction shall befall for the execution of my vengeance: yet if thou wilt be *saued* when others must be destroyed, here's thy remedie, *Wash thine heart from wickednes*. So you see the Prophet reasoneth with them *a fructu pœnitentiæ*, from the benefites arising from repentance.

To giue you the taste of it in a word: If the seas which are as a girdle to this Iland (enuironing and encompassing the same about) were at our commaund, or that the Lord should put the raines and gouernment of the mightie waters into our handes, that wee might rule them as wee list for the subuersion of our enemies; or that our land were walled with brasse, and strengthened with the strongest defence against our Nabuchadnezzar of Spaine, and our enemies the Caldeans: Yet would not all this make so much for our *safetie*, as if we had repentance in our hearts, a speciall antidote against any iudgement. In deed we feare the forces of our forraine foes, and we may iustly: but our

greatest enemies are our home-bredde sinnes. We stand quiuering and shaking vnder the rod of his Iudgement, the feare whereof hath so possessed vs, that we runne hither and thither, and are almost at our wits end, as if there were no God to goe before the shields of Israel. What is the cause hereof? Alas, our guilty conferences doe accuse vs, and we can not but confesse, howe iust our destruction is. For were wee penitent sinners, and at peace and reconciliation with God, we should not neede to feare what man can doe vnto vs: but till sinne be remoued out of our hearts, and our iniquities as rebels, cast out of our soules, vntill wee become penitents for the manifest & manifold transgressions of our liues, alas, we must yet liue in feare of the Spaniard, neyther may we feare Spayne alone, but euen the heauens, and the starres in the heauens, to fight against vs, as they fought against Sisera, the earth, and the creatures on the earth, to plot out our subuersion: for the Lord will vse them as his men of warre against vs, and make them at your defi-

Iudg. 5.

ance with vs. Nay, wee may feare our hands, which we account as our dearest friends: for he can make them as the hands of Saul, euen instruments of our owne confusion. 1. Sam. 31. 4.

If therefore wee will haue peace in our land betwixt Spayne and vs, wee must labour for peace in our consciences betwixt God and vs. If wee would haue Gods Iudgements remoued from vs, wee must labour to remoue our sinnes, which are the cause of them; and then will the Lord passe his word vnto vs, that wee shall bee *saued*. *To depart from euill* (saith Salomon) *is a fortresse and a bulwarke, to preserue the righteous from Iudgements.* Prou. 16. 17.

If the whole world with engines of warre threatened our confusion, yet if wee were engrafted into Christ, and made one with him, (betwixt whome there is nowe as great a separation as Abrahams gulfe, by reason of our manifold sinnes and transgressions) there is no doubt, but his louing countenance and mercifull eye should euer be vpon vs, & his right arme stretched out for our defence. Wil any man hurt the

apple of his owne eye, and not rather to be tender ouer it? why, we are *as the apple of the Lords eye*. Will a man cast off or dishonour the signet of his right arme? why, we are his signet: will a man vse violence to the wife of his own bosome, who is one flesh with himselfe? why we are the Lords *spouse*, & he hath made vs *one* with him, and therefore may looke for protection and defence at his handes, and not for strokes and violence, as if our God were a stranger vnto vs, & had neuer giuen vs pledges of his loue. Thus at you see the danger that we may iustly feare by reason of sinne, so likewise the comfort and confidence that we may haue, if we become penitent for our sinne. Therfore which of these two makes greatest for our *safetie*, iudge you.

Cant. 5. 1.

2. Vse. Rom. 5. 9. Heb. 9. 14. Gen. 27. Mat. 7. 13.

Secondly, so speake of *saluation* by the redemption of Christ (who gaue his bloud once for our ransome) it is a thing generally desired of vs all, nay many make claime vnto it, as Esau did vnto the blessing, & yet must go without it. The way that leadeth thereunto is narrow, and fewe one amongst a num-

ber findes it: we are as lame creeples, we cannot so much as get to the *beautifull gate*, except we be *carried*; much lesse into the temple it selfe, vnlesse our lamenesse be taken away. There is but one way vnto it, and that is by repentance: he that seekes *salvation* & Gods kingdome any other way, takes a wrog course; it will not be got either with pleasure or profit: all the gold of Ophir, the treasures of Ezekias, or the riches of Salomon will not buy it: onely repentance will so farre preuaile, *that thou mayst be saued*. And therfore Christ told the Iewes (who thought thēselues priuiledged, and therfore condemned the Galileans) *Except you repent, ye all shall likewise perish*. Therefore beare this principle in mind, for it stands as firme as the pillers of heauē, that without repentance there is no saluation. Act. 3. 2. Luk. 13. 3.

And thus much for the *Exhortation* it selfe and the parts thereof.

First, the person exhorted.

Secondly, the thing required.

Thirdly, the end.

Now followes the reason:

Howe long shall thy wicked thoughts remayne within thee?

THis is an argument vsed by way of complaint; wherein (if you remember, we obserued these 5. poynts.

First, the circumstance of time, wherewith the argument was enforced: *How long?*

Secondly, the thing which the Lord complaynes of: they are *thoughts.*

Thirdly, the qualities: they are *wicked.*

Fourthly, their continuance: they *remayne.*

Fiftly, the place of their abode is, *within vs.*

Concerning the foure latter, though we may compare our selues to the sea, into which all the riuers of the earth runne, & is neuer the fuller: so though all the instructions in the Scripture be applyed vnto vs, yet many are neuer the better, and therefore necessary to handle these seuerally, which would minister excellent matter vnto vs: yet, let it suffice, to listen onely vpon the

Diuision.

sence

sence of the Prophet, and deliuer from them ioyntly such instructions, as flow from the words themselues for our edification. Conuert.

But first, for the circūstance of time, *How long?* A word of great consequēce: It implyes thus much: Quousq;

Is it not sufficient (O Ierusalem) that I haue borne with sinne so long, and doe you thinke me still able to endure it? Haue I but hitherto winked at your iniquities, and will you yet and yet vexe my righteous soule? Is this the fruite that my long-suffring brings forth in you? Wert thou borne sinfull, and wilt thou dye sinfull? Is there no place for repentance? *Howe long shall thy wicked thoughts remayne within thee?*

Thus the Lord reasons with Ierusalem and with vs. And surely it is fearfull, that our sinne should growe to such an height, and iniquitie waxe so ripe, that the Lord should thus cōplaine of it, *Howe long?*

When God sends Iudgements vpō vs, & the fingers of his wrath fastē either on our bodies or goods, whō pestilence came with cōmissiō frō angry God of

heauen, to attach our sinfull and rebellious carcasses, and the bodies of our sonnes and daughters; when we feared to draw our breath in the streetes, lest we should haue drawne our confusion, and not an haires-breadth there was betwixt vs and death; when the vnsatiate mouth of the graue still craued for more, and neuer thought it had inough, and spared not to swallow vp our sweetest comforts; when day by day we followed our friends with weeping, our neighbours with mourning, & our nereſt kinsfolks with lamentation, to bring them the way of all flesh; whē death was as a tyrant amongst vs, and the pestilence as an vnmercifull souldier that spared none: then (beloued) what did we? Surely we cried & cried, *How long, Lord*, Lord, how lōg wilt thou absent thy selfe hiding thine eyes from beholding, and stopping thine eares from hearing the wordes of our complaint? *How long, Lord*, wilt thou giue vs gall to drinke, and fill our soules with bitternesse, as with wormwood: *Lord, how long, how long, Lord*, shall it be thus or thus with vs?

Mors tyrānus, Cicero.

Thus we preſſed the eares of the Lord with our *how long*, and he heard it. *He* looked downe from heauen and beheld the ſorrow of the ſonnes of men vpon earth. He commanded his Angell to ſtay his hand, clearing our ayre frō infection, and ſeaſoning our ioynts with health. Thus did the Lord helpe vs, when we could not helpe our ſelues. But (alas) he cryes and complaynes of our wicked *thoughts*, ſinfull liues, and adulterous conuerſations; but we giue him not the hearing.

Loe, beloued, our vnequall hearts, and the vnkindneſſe wherewith we requite him, who ſo kindly hath deale with vs. Let God complayne, but we will not complayne. He cryes, *How long*? We cry with Salomons ſluggard, Not long inough: Yet a little more ſleepe, a little more ſlumber, a little more folding of the armes together. And as Achſaph in the booke of Iudges, was importunate for riches, and neuer thought her ſelfe ſatiſfied: ſo is it with vs, when wee haue committed one ſinne, we thinke we may commit a ſecond; and that being done, we will

Iudg. 1. 15. *Ioſ.* 15. 18.

yet

yet venter vpon a third. If wee liued one hundreth yeeres, we could be content to liue another, so wee may liue to sinne; & when we haue liued two, yet we thinke it not enough. Well, let vs in the feare of God slake the thirsty desire thereof, and labour to ridde our selues of it: for he that hath fewest sins, in the day of Iudgement shall find hee hath too many: and let vs weigh the Lords cause in our owne ballance; that as we thinke, we may iustly complaine, when the weight and burden of his iudgementes are vpon vs; so let vs thinke the Lordes complaint equall, when the weight and burthen of our sinne is vpon him.

Esay. 1. 14.

2. Vse. Secondly, this *How long* is like Cynthius to pull vs by the eare, and admonish vs how we spend our time: for God wil haue a reckning of euery idle houre that we spend; therfore it should teach vs to walke circumspectly as the Apostle speaks, *redeeming the time*; that what time soeuer heretofore hath beene ill spent, wee may haue an eye to the time to come that it may be well spent: for we know not whether we haue for-

Eph. 5. 15.

tie

the day of respit allotted vnto vs, as the Niniuites had: but sure an happy thing is it for him that hath time & place for repentance, and wofull will it be when the whole course of our life is spent in vanitie and profanenesse; and in the ende and vpshotte thereof the Angell of God shall answere vs, *Time shall bee no more.* Esau had a time when hee might haue repented, but being ouerslipt, *he had no place for repentance, though he sought the blessing with teares.* Heb. 12. 17. These times are not allotted for the bodie, but for the soule. And now is the time not of pleasure or delight, but of saluation, if euer we will haue it. Therefore let *tempus vitæ* be *tempus pœnitentiæ*; let the time of our life bee the time of our repentance. Rom. 13. 11.

So much for the circumstance of time *How long*: Now it followes:

How long shall thy wicked thoughtes remaine within thee?

HE that hath plited the eare, doth not he heare? & he that hath created the eye, doeth

doeth not he see the thoughts of the heart? Man can but iudge of actions and outward appearances onely; but *the Lord knoweth the heart.* There is nothing hidden from God, eyther in heauen or earth, or within the reynes and hearts of our bodies, or of the lowest destruction, but he seeth it *with eyes ten thousand times brighter then the Sunne.* *My bones are not hid from thee* (sayth Dauid) *though I was made in a secret place, and fashioned beneath in the earth.* And in the 94. Psalme, speaking howe the wicked smote the Lords people, and troubled his inheritance, slewe the widdowe, and murthered the fatherlesse, it went to his heart to heare them say, *The Lord shall not see it:* As if their wickednesse could shrowd it selfe from the all-seeing eye of his eternall Deity. They are not onely our actions and words, that are apparent vnto the Almightie, but the *thoughts* of our heart, whether they be good, or euill.

Penetrat Deus vsque ad ima cordium. Psa. 139 15.

Verse 7.

Non respicit Iah.

Thoughts

Thus the LORD sawe Ierusalems *thoughts*, and he beheld them *wicked*: according to that of the Prophet, *The Lord knoweth the thoughts of man, that they*

wicked.

Psal. 94.

they are but vayne, *or, vanitie it selfe, Verse 11 And Gen. 6. 5. The Lord sawe the imaginations of the thoughts of mans heart ipsa sunt cuill.* Quod vanitas,

The thoughts of the heart are like vnto a gadding seruant, whe he should employ him selfe in his masters busines at home, he runneth and rangeth after his own pleasure: so when our *thoughts* should bee attendant to the heart, for the seruice of God, they are here and there, and abroad, after their owne vanities; nay, many marre them; as foolish parents doe their wanton children, by too much cockering and fauouring of them, and by giuing them too much liberty without restraint; but suffer them to followe their owne lusts, winding themselues so much into fauour with vs, that they preuayle so far, as from an vnchaste imagination, the body is carried into an vnchaste action; and from a proud & an angry thought, comes forth many times a blasphemous othe: yea, they will vrge and presse vs onward vnto euill; wee can no sooner shake off a *wicked thought*, but with the Egyptian flye it will light vpon vs againe;

Trastella. Cogitationes vanitatis sic Cal. super ter.

againe. Therefore as God commanded Noah to pitch the Arke within & without, that no water should get in: so shoulde wee pitch the arkes of our soules, that no violent and disordered thoughtes might rush in to oppresse vs: or as wee hedge our vineyardes from wilde beastes, so shoulde we hedge our hearte with the graces of the Spirite, from vnruly and vntamed affections, not to giue them the least ground of aduantage, but to obserue that heauenly principle of an heathen Poet, *Principiis obsta*. *Beginnings and beginnings*, because they may bee compared to Panthers, who haue sweete smelles, but deuouring mindes; and the conceite of a *wicked thought* may seeme pleasing and delightsome, but in the ende it deuoures like a two edged sworde. Wee should bee masters of our thoughts, as the Centurion was ouer his seruantes, that when wee say to a *wicked thought*, Goe, it should depart: and when to a good thought, Come, wee should then embrace it. But if with deceyte, like the Gibeonites, they get themselues within vs, and like hypocrites,

Genes. 6. 14.

Principiis obsta.

Captains. Mat. 8 9.

Ios. 9. 23

hypocrites, fayne themselues otherwise then they are, let vs with the hoste of Israel, set them *to hew wood*, and *to draw water*, employ them to the seruilest and baſest duties, or rather, slay them out of hand, leſt the Lord slay vs: for they be not the actions or words onely of the oppressour, adulterer, or proud man, that shall be punished; but he will *scatter the proud*, or any other whatsoeuer, *in the imaginations of their hearts*, & for our *thoughts*, wee must come to Iudgement.

Cogitationibus cordis ipsorum. Luk. 1. 51.

Well; the Lord heere deales with Ieruſalem, as a Phyſition with his patients, who preſcribes ſuch a medicine for their maladies, that hee would not any corruption ſhould bee left behind, whereby they might either ſeeme loathſome vnto him, or deceiue themselues with a vayne hope of ſecurity, when there is no ſuch matter.

**Pernoctare, hoſpitari, murmurare: ſic enim hebraice ſignificat.*

For what though the whole world had iudged well of Ieruſalē, or though by any outward ceremonies they had ſeem'd conformable, if ſtill the *thoughts* of iniquitie had **lingred* in their wicked hearts, which would haue bene as an

inward

inward corruption festering in a wound, and in the end haue brought greater misserie vpon them?

1. *Instruction.* Where note, that (when we see any Iudgement ready to fall vpon vs) in the matter of our repentance, wee must deale with simplicitie, and not to dreame of any shift or vayne excuse, to beare vs out against any Iudgement: whatsoeuer we may doe with men, yet must we deale in singlenesse of heart with the Lord: for there is neyther *thought*, any shift, excuse, or deuice, but the Lord is inward vnto it; which if he once perceyues, it enforceth him to a further reuenge. It was the caueat which Paul gaue to the Ephesians: *Eph. 5. 6.* *Let no man deceiue you with vayne words: for, for such things, the wrath of God commeth vpon the children of disobedience.* If men eyther excuse sinne in themselues, or mocke at the Iudgements of God, the anger and wrath of God in the violentest manner comes vpon them.

2. *Instruction.* Secondly, let vs learne from hence, that though wee reforme some fewe sinnes, and restrayne our selues from out-yard offences, whereof the world con-

condemnes vs, yet can we not promise our selues securitie, if we haue any wicked thoughts raigning and remaining in our harts. And therefore because mans nature is so subiect to corruption drawn from Adam, that the brightest fire hath some smoke, the cleerest fountain some mudde, and the purest hart some infection, wee must in the sincerest manner that we may, wholly resigne our selues into the Lords hands, and commit the ordering, disposing, and sanctifying of our thoughts to his good will and pleasure; knowing that in him lyeth all our safetie & securitie from all iudgements; and for our selues, were wee as iust and vpright as Daniel, yet might wee say with him, *Shame* (Lord) *and confusion belongs vnto vs.*

Thirdly, let vs learne, not to thinke it a small matter, when any olde sinne or corruption *remaines within vs.* For if euer any thing be dangerous, surely this is most daungerous, when a sinne that sprouted vp in vs thirtie or fortie yeeres agoe, & still the same sinne *remaines* in our hearts, and lurketh in the *inwards* of our soules, surely, it is now growne to a

3. *Instruction.*

In medio tui.

great tree, & not easily to be pluckt vp. For it is the nature of sin, when custome giues it any encouragement, to grow, first it is an egge; secondly, a cockatrice; thirdly, a serpent; fourthly, a fierie flying serpent. For as it remaineth, it keepeth not at a stay, but it groweth vp, & gets hart, strength and encouragement, that it fares like a Gen. 4. 7 fleepie Lyon, which if a man begins to rouze, is ready to fly in his face. Therefore let vs crush the heads of our wicked thoughts, while they are but little serpents, and not suffer them to remaine in our hearts so long, left at length they get strength to ouer-maister vs.

Lastly, by the tenor of this argument wee may see, how the Lord is grieued with the delay of repentance in any sinners: we know in our owne ordinarie affaires (either in following matters of law, or when wee haue any sutes or requestes to exhibite to princes or men of state) *delay breeds many dangers*, and makes vs that we either go without the thing that we sue for, or els we obtaine it with great difficulty and charge: after the same sort, if any desires this heauenly promotion, which all the kingdomes in

Simile.

Mora trahit periculum.

in the world cannot purchase, and bee slacke in following the fame thereof, to thinke as Naaman thought of the waters of Iordan, that other waters may be as good, & so another time as meet, *and shall wee to morrow bee as we day*, &c. surely he shall either go without it, or els obtaine it with great difficultie: for the *longer* that *we remaine* in sinne, the further off will the Lord be from vs, yea so farre, as it shall be hard to find him; and the more sinnes that a man committeth, the more walles of braſſe are built and made vp betwixt God and vs, that the cries of our sinfull hearts can not haue paſſage vnto him, nor his mercies vnto vs. Were it not much better then (beloued) to *ſeeke the Lord while he may be found, and to call vpon him while he is neere*? to put vp our ſupplications into the hands of this heauenly Prince while hee now paſſeth by vs, then to ſtay and delay till he ſhuts himſelfe vp in his chamber of preſence, and then will not open vnto vs? Oh that wee could once bee wiſe and prouident for our owne ſaluation! When Abel offered ſacrifice, he brought the firſt fruits

2. Kings 5

Eſay 55.

of his sheepe, and the fatte of them to offer vp: *And the Lord had respect vnto it.* And shall wee thinke to spend the *first fruites* of our age, and the prime of our yeeres in sinne, and the seruice of the Deuill, & when we haue thus spent the strength, sap and greennesse of our youth; and grow old and withered, lying like *brands in the fire* of sinne, *wasted and consumed to stumps*, as the Prophet speaks; and then offer vp our old, adulterous, broken and shattred sacrifices vnto God? shall we thinke (I say) the Lord will regard them? or that he will thus be mocked at our hands? Surely no. Our safest course (beloued) will then bee, not to grieue the Lord with delayes, that he should iustly complain of vs, as of *Ierusalem*: *How long shall the wicked thoughts remaine within thee?* Is it not yet enough? *Are ye not content to grieue men onely, but you will grieue mee also?* &c. But rather forthwith whilest wee are in our best strength, *before the euill day commeth*, to season our greene vessels with the liquor of his spirit, euen with holinesse and sanctimonie of life, and to thinke the prime of our yeeres,

Gen. 4. 4

Zach. 3.

Eccles. 12. 1.

and

and (as it were) the maidenhead of our youth, in the purest and holiest maner, to bee better bestowed on the Lord, who hath promised himselfe to bee a most louing and faithfull husband vnto vs, then vpon the Deuill, which is our professed enemie, and seekes our ouerthrow euerie way. O let vs consider how brittle a staffe we leane vpon, who we trust vnto our old age, which when it breakes, the splinters & shiuers thereof will wound vs. If we repose any confidence to the houre of death for Gods fauour, we tread but vpon yce, which if it be molten with a little heate of Gods anger, alas, wee sinke into the gulfe of destruction. Indeed many are blinded in giuing credite to Sathan, when hee saith vnto them, *Ye shall not die, or the time is not yet, &c.* thinking that Gods mercie will waite vpon them when their eyes shall be closed vp, or obtaine that at the houre of death, which they haue contemned all their life: but let vs for our parts labour for it, euen while it is called to day, yea while the Lord calls, and sayes vnto vs as hee said to Adam, *Where art thou?* & neuer colour nor cloke *Gen. 3. 9.* our

our filthines with the *Figge leaues* of our deuises, or shroud our selues in the *darknes* of our *wicked imaginations*; for then we shall shew our selues of what house we come: but rather endeuour to bee *new creatures* in Christ the *second Adam*; yet let vs repent vs that wee haue deferred the time so long, and suffered sinne to grow to such a height, to the greater offence of our heauenly father, and to the greater hazzard of our owne saluation: and as he hath thought long for our turning vnto him; so let vs think long for his turning vnto vs, that there may be amity, league, and friendship betwixt God and vs, and then shal we liue without feare of any forraigne enemy; yea we may then *hold our peace*, *for the Lord will fight for vs*, and put all our enemies vnto the sword; hee will make vs returne into the court of heauen with palmes of honor in our hands, and crowns of victory vpon our heads; and the whole Trinitie shall with one voice say, Amen, for the confirmation of our eternall happines. Then shall we haue no more wars, nor rumors of wars to dismay vs; no more enemies to feare

Exod. 14. 14.

vs,

vs, no feare to grieue vs, no griefe to trouble vs, no trouble to disquiet vs, no sicknesse to distemper vs, or death to dissolue vs; but life in him who liueth for euermore. The Lord poliesse our soules with a desire of it, and giue a blessing to that which hath beene deliuered.

Amen.

FINIS.